ASHURST, MAYOR.

Jovis primo die Februarii 1693. *Annoque Regni Regis & Reginæ* Gulielmi & Mariæ, Angl. &c. *Quinto.*

THIS Court doth Desire Mr. *Stephens* to Print his Sermon Preached before the Lord Mayor, Aldermen, and Citizens of this City, at the Parish Church of St. *Mary-Le-Bow*, on *Tuesday* the 30th. of *January* last,

GOODFELLOW.

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A

SERMON

Preached before the Right Honourable the

Lord Mayor,

AND

ALDERMEN

OF THE

City of London,

AT

St. *Mary-Le-Bow*, Jan 30th. $169\frac{3}{4}$

By *WILLIAM STEPHENS*, B. D.
Rector of *Sutton* in *Surrey*.

LONDON:
Printed for *John Lawrence*, at the *Angel* in the *Poultrey*; And *Brab. Aylmer*, at the *Three Pidgeons* in *Cornhill*. 1694

Mr. *STEPHEN's*

SERMON

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GOODFELLOW.

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SERMON

Preached before the Right Honourable the

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TO THE

RIGHT HONOURABLE

Sir *WILLIAM ASHURST*,

Lord Mayor

OF THE

City of London:

AND THE

Worſhipful the Court of ALDERMEN.

My LORD,

ALthough the Sins of this Nation, which call for frequent Faſting, and ſincere Humiliation, might give us but a very Melancholy Proſpect of Affairs, yet when we call to mind the many Deliverances which God hath heretofore, and of late wrought for us, it will point out a Door of Hope to us, and may ſerve for a promiſing preſage that he will go on to do

us

us good, will perfect our Deliverance, and ſecure our Righteous Eſtabliſhment.

But St. **Auſtin** *teaches us, That he who made us without any help of ours, will not ſave us without our own Concurrence; and this is true as well in reſpect to our* **Happineſs** *in this Life as in another. Men who are well-affected to the common Intereſt of their Countrey muſt be Zealouſly Active to promote it, watch the ſeaſonable Appearances of God in their behalf, and cheerfully co-operate with thoſe Means which his Providence has recommended to 'em for their common Preſervation*

Your Lordſhip is one of thoſe who cannot ſatisfie your ſelf with an Unactive Vertue. You ſtudy the Welfare of your Countrey Diligently, and purſue it Affectionately. And it ought to be no little matter of Joy to us all to ſee the Chief City of the Kingdom acting by ſo Noble a Principle in the Choice of Magiſtrates to Rule over them, as to pitch upon one who could never ſtoop

ſo

ſo low as to ſerve a narrow Intereſt, or a baſe, or private End; who prays for the Peace of Jeruſalem, *and without regard to any Party wiſhes all may Proſper that love it; may this good Example of the Metropolis have a happy Influence upon all other Corporations, and engage them to an Imitation of ſuch a Choice.*

If the Soveraign Prince be taught from all the Characters by which his Super-eminent Office is deſcrib'd in God's Word, that he can Eſpouſe no Intereſt ſeparate from that of his People (as is ſhewn in the enſuing Sermon, which was at firſt Preach'd, and is now Publiſh'd by Your Lordſhip's Order) ſurely no Man is qualify'd for any Inferior Magiſtracy, who can be ſo far miſguided as to act the Buſineſs of a Party, or will ſuffer any private Intereſt to miſlead his Affection from the common Good.

Plato *had once a Project to preſerve the Community by deſtroying Property; he ſuppos'd that a common Fund ſet up for the whole*

Body

Body Politick would neceſſarily engage a publick Spirit in every Individual; but a greater Law-giver than he has taught us, that Property and publick Weal are to be preſerv'd by loving our Neighbour as our ſelf. And when this Spirit prevails among the Rulers of a people, what may not be hoped for in Favour of ſuch a Nation?

That Almighty God may ſtill continue a Succeſſion of ſuch Magiſtrates in the Chair which Your Lordſhip ſo Honourably fills, is the Hearty Prayer of

My LORD,

Your Lordſhips moſt Obliged
and Humble Servant,

WILLIAM STEPHENS

Lam. V. 16.

The Crown is fallen from our Head: wo unto us, that we have ſinned.

HOW the Death of good King *Joſiah* was lamented, is thus Recorded in the Chronicles. *And* Jeremiah *lamented for* Joſiah, *and all the Singing Men and the Singing Women ſpake of* Joſiah *in their Lamentations to this day; and made them an Ordinance in* Iſrael, *and behold they are written in the Lamentations.* 2 Chron. 35. 25. It was no ſmall loſs to *Judah*, that ſuch a Prince fell by the Sword, whoſe Heart was ſo tenderly affected towards his Country: *Who remov'd all the Abominations out of the Land, making a Covenant before the Lord, and cauſing all* Jeruſalem *and* Benjamen *to ſtand to it.* 2 Chron. 34. 27. He had a right Senſe of that true Politick Maxim, which *Solomon* his Predeceſſor left behind him, *viz. Righteouſneſs exalteth a Nation, but Sin is a reproach to any People.* Prov. 14. 34. This good Diſpoſition towards his Subjects, was rewarded with that gracious Anſwer God ſent him from the Mouth of *Huldah* the Propheteſs, when he enquir'd of her what ſhould become of his Kingdom. The Effect of which was, That he ſhould honourably end his days, and not ſee the Captivity of his People. *And as for the King of* Judah, *who ſent you to enquire of the Lord; ſo ſhall ye ſay unto him: Becauſe thy Heart was tender, and thou didſt humble thy ſelf before God* 2 Chron. 34. 26.

when thou heardſt his Words againſt this place, and againſt the Inhabitants thereof, I have even heard thee alſo, ſaith the Lord, Behold, I will gather thee to thy Grave in peace, neither ſhall thy Eyes ſee all the evil I will bring upon this place, and upon the Inhabitants thereof.

If it be ask'd, How was this Prophecy fulfill'd? when *Joſiah* died of a Wound received in Battle againſt *Necho* King of *Egypt*. Let the Enquirer put on thoſe Bowels of Compaſſion to his Country, which *Joſiah* took with him then to the Battle of *Megiddo*, that he might ſtop the Paſſage of *Pharo Necho*, and prevent the ſwarming of the *Egyptian* Locuſts over *Judah*; and he will think his honourable Death in Defence of his People to be the laſt, and greateſt diſtinguiſhing Mark, which God could in this World beſtow upon ſo good a Prince.

2 Chron. 25. 22.

1 Cor. 13. 3. St. *Paul* has indeed told us, that a Man may give his Body to be burnt, and not deſerve the Name of a Martyr, becauſe he may yet want Charity. And we ſee, 'tis poſſible for a Sovereign Prince to hazard his Crown, not out of Charity to relieve his Country, but from a Deſire to oppreſs it; and ſo may die the Martyr, or live the Confeſſor of his own Folly. When good *Joſiah* put his Life into his hand, to keep out that *Egyptian* Slavery which an ill Prince would willingly introduce.

And thus I have ſet forth the occaſion of *Judah*'s Tears, and *Jeremy*'s Lamentation, *viz.* The Loſs of a good King, and what not long after followed, the Captivity of the People. To this the Prophet relates in theſe Words of the Text, *The Crown is fallen from our Head.* But whilſt the Reflection upon his Countrey's Ruine fills him with a juſt Grief, the Conſideration of the

the Cauſe of it, the Sin of *Judah*, begets in him a juſt Indignation: So that whilſt he bewails the Wound, he juſtifies the Hand that ſtrikes, and laments the Sins of the People with deeper Groans than their Puniſhment. *Wo unto us that we have ſinned.*

Theſe Words, together with the occaſion upon which they were ſpoke, ſuggeſt to us theſe two Conſiderations.

I. The Loſs of a Good King gives juſt Cauſe of Lamentation to a People. *The Crown is fallen from our Head.*

II. In the Day of our Lamentation we ſhould lay to Heart thoſe Sins which brought this Judgment upon us, in order to prevent the like for the future. *Wo unto us that we have ſinned.*

The firſt of theſe Propoſitions appropriates our Lamentation to the Loſs of a good King, ſuch as was *Joſiah*; of whom the Prophet ſo pathetically ſpeaks, *The breath of our noſtrils, the Anoynted of the Lord, was taken in their Pits; of whom we ſaid, under his ſhadow we ſhall live among the Heathen.* Or as *Grotius* renders the laſt words, *In ſpite of the Heathen.* Lam. 4. 20

The Freſh Air through the Noſtrils makes its way to the Lungs, and with them fans the Heart, by its nitrous Spirit advancing, and by its Coolneſs adjuſting the Circulation of the Blood; and thereby imparts new Vigour to each Member of the Body. Thus good *Joſiah*, by *reading the Book of the Law to the People, and renewing the Covenant with the Lord*, reſtrained thoſe Feuds and Quarrels, which the variety of 2 Chron. 34. 30.

their Idolatries produc'd, and united the different Sects into the Worſhip of one God. By this he gave new Strength to *Judah* and *Benjamin* for their Support againſt their Enemies. What Streams of Tear did the Loſs of ſuch a Prince call for?

But had they liv'd under a King, who by ans open Example and Encouragement of Debauchery, ſhould have drawn the People from their Covenant with the Lord, and by ſecret Favours beſtow'd on Idolaters, ſhould have tempted *Judah* from worſhiping the God of *Jacob*. If he ſhould have prepar'd the way for *Pharo Necho*, by crumbling his People into Factions; and by turns wheting the Anger of *Judah* againſt *Benjamin*, and *Benjamin* againſt *Judah*; it would be hard to perſwade Men to call ſuch a King the *Breath of their Noſtrils*. And when they were in ſo much Danger of Ruine by his Life, they would be apt not to be very paſſionately concern'd for his Death.

From what has been ſaid, the Reaſon of the firſt Propoſition will appear, *viz.* Why the loſs of a good King gives ſuch cauſe of Lamentation. 'Tis becauſe he has no Intereſt ſeparate from that of his People. This is plainly implied in the Words of the Text, *The Crown is fallen from our Head.* That is, as the People have no Head but their King, ſo the King has no Body but his People; and that there can be no more ſeparate Intereſt of a Sovereign from his People, than of the Head from the Body. And that this is the true Notion of that relation which is between Prince and People, appears from all thoſe Characters, by which Supreme Magiſtrates are deſcrib'd to us in the Book of Go; which are theſe Five, *viz.*

Fathers

Fathers, Captains, Judges, Shepherds, Gods.

1. Fathers; ſo God promiſeth to a good People ſuitable Governours. *Kings ſhall be thy Nurſing fathers, and Queens thy Nurſing-mothers.* Now what intereſt can a Father have ſeparate from that of his Family? Or can a Mother divide her Affection from her Children; the pretended Mother who appear'd before *Solomon* would have divided a Living Child that ſhe might have had part of it to her ſelf, while the true Mother could not ſeparate her Bowels of Compaſſion from the Fruit of her Womb. This Title of Father expreſſes juſtly the nature of that Love which is owing by the Prince to his People. It has indeed been made uſe of by ſome to a very different purpoſe; to prove that Regal Authority is founded in Paternal, although whoever conſiders the Relation between Father and Son will ſee how abſurd this Notion is. For, (1.) Nature gives to all Parents equal power over their Families, ſo as to exclude the Unkles power over his Nephews Family; and the Grandfathers, nay Fathers, over the reſpective Families of Son, and Grandſon. (2.) The Mother has to Filial Obedience equal Right with the Father. (3.) Execution of Vindictive Power, whereby a Father ſhall paſs Sentence of Death upon his Son ſeems unnatural. Nor do we find it came into the Thoughts of *Adam* to avenge the Murther of *Abel* by adjudging *Cain* to death; nor can I perceive that the imaginary Patriarchal Authority has any Foundation in Nature, ſo as to render the younger Brother upon the Father's death ſubject to the Elder. For, (1.) Brotherhood beſpeaks equality,

Iſa. 49. 23.

1 Kings 3. 26.

ty, as appears by what God ſaith to the Elder Brother of all Mankind, when he had conceiv'd Wrath againſt his younger. *And the Lord ſaid unto* Cain, *why art thou wrath? And why is thy countenance fallen? If thou doſt well ſhalt thou not be accepted? If thou doſt not well ſin lyeth at the door*; (that is, the puniſhment of thy ſin draws near) the following words of the Verſe want only a point of Interrogation to make 'em underſtood; for inſtead of, *Unto thee ſhall be his deſire, and thou ſhalt rule over him.* The Learned *P. Fagius* thus renders it; *Num Abelis deſiderium ad te erit? num tu eris ejus dominus? Shall his deſire be to thee? Shalt thou rule over him?* Such an Interrogation is a ſtrong denial of any Authority the Elder Brother can by nature claim over the Younger. Gen. 4. 6, 7.

But 2*dly*, How can we conceive that Nature gives the Nephew Authority over his Unkle, and Great Unkle? Which the Notion of Patriarchal Power does neceſſarily infer.

And 3*dly*, To found Kingly Power in Patriarchal Primogeniture, ſeems as Impolitick as 'tis Unnatural; becauſe it ſhakes the Thrones of all Kings, there being no Throne at this time fill'd with the true Patriarch Lineally deſcended from the Eldeſt Son of *Noah*: Or at leaſt who is able to derive and prove ſuch a Pedigree.

But to return from this digreſſion. We are ſure that we can juſtly ſay of a good King, He is a Father of his Countrey. 'Tis Fatherly Care he expreſſes in the Adminiſtration of his High Office; he provides for the Education of his People in good Living; he reſtrains the

the publiſhing of Bad Principles; he checks ill Tempers, and chaſtiſeth thoſe wicked Servants who by their ill Examples would endanger the corrupting of his Family; he bears an equal Affection to all his Dutiful Subjects, not ſuffering himſelf through any unaccountable fondneſs to diſtinguiſh ſome of his Children from others, ſo long as all join in an equal reſpect to him. But if there be any ſuch in his Family who have the impudence to own another Father, either Spiritual or Civil, 'tis a juſt provocation for him to diſown them; and look upon them as the Children of a ſtrange Woman, a *Babyloniſh* Breed, and Sons of *Belial*.

What Lamentation is too much for the loſs of ſuch a Father of his Countrey? Who would not ſay with *Jeremiah? Oh that my Head were Waters, and mine Eyes a Fountain of Tears!* Or if a People profeſſing God's Holy Truths ſhould loſe ſuch a Nurſing-mother, ſhould we not behold the ſorrowful Children weeping for *Rachel*, and refuſing Comfort becauſe ſhe is not? Jer. 9. 1.

2. Another Title the Holy Spirit gives to the Higher Powers is that of Captains; in this ſtyle the Prophet *Iſaiah* delivers a Meſſage from God to good *Hezekiah*, *Turn again and tell* Hezekiah *the Captain of my People, thus ſaith the Lord*, &c. And is it not the Intereſt as well as Duty of the General to preſerve the Hoſt under his Command? With relation to this Conduct it was, that when the Lord appointed *Samuel* to anoint *Saul* King, he deſcribes the Kingly Office by that of a General. *To morrow about this time I will ſend thee a Man out of the Land of* Benjamin, *and thou ſhalt anoint him to be Captain over my People* Iſrael, 2 King. 20. 5. 2 Sam. 9. 16.

that

that he may ſave my People out of the Hand of the Philiſtines.

The General of God's Hoſt could not be ſafe but by preſerving the Armies of *Iſrael.* The good Captain by ſtrict Diſcipline retains his Souldiers in their Duty, and makes them pay an exact Obedience to his Orders. His Vigilance ſecures them in their Marches, his Judgment and Experience directs them in their Encampments, his Providence and Foreſight prevents Want and Surprize, and his Juſtice deters them from Treachery or Mutiny; on the other ſide, the good General never fails to preſer thoſe whom he has found to be Meritorious, and does at leaſt make it equally his Care to Reward the good Soldier, as to puniſh him who deſerves ill. There is a Steddineſs as well as a Preſence of Mind which does always accompany him; and gives that Aſſurance to his Army which is the Pledge of Victory. And is not this the Character of an Excellent Prince? One who is both the Head and Heart of his People.

3. There was a time when the Supream Magiſtrates in *Iſrael* were call'd Judges, as appears by their Hiſtory compiled in a Book bearing that Name: The true Buſineſs of thoſe who preſide in Courts of Judicature will appear from the Charge *Moſes* gave to the
Deut. 1. 16. Judges of *Iſrael, Hear the cauſes betwixt your Brethren, and judge righteouſly between every Man and his Brother, and the ſtranger that is with him. Ye ſhall not reſpect Perſons in Judgment; but ye ſhall hear the Small as well as the Great; you ſhall not be afraid of the Face of Man, for the Judgment is God's.* 'Twas the good of the People which was given in Charge to the Judges,

Judges, who were ſet as Guardian Angels for defence of *Iſrael* againſt the Sons of Violence. They are therefore forbid to caſt an Eye upon their own particular Intereſt; but an impartial Adminiſtration of Juſtice without Prejudice or Paſſion; hope or fear is recommended to 'em, thereby to put an end to all Controverſies, to allay all Heats, Feuds, and Paſſions, and to take from every Man all pretence of a Right to revenge himſelf; for as Revenge caſts Judgment out of Doors, ſo Judgment makes Revenge needleſs; it puts a ſtop to the firſt Springs of all Deſires, ſhewing how vain a thing it will be for an *Ahab* to covet *Naboth*'s Vineyard. 'Tis the right Adminiſtration of Juſtice which is the Bond of Humane Society; it ſecures to every Individual his Life, and his Property, and thereby Induſtry is encouraged, and the Wealth and Strength of a Nation advanc'd.

Such a due courſe of Juſtice was maintain'd during the Reign of good *Joſiah*; and as that rendred his People happy, ſo it made his Memory precious, and his Loſs ſo greatly lamented; whereas the contrary practice of his Son *Jehoiakim* brought Ruin upon his own Houſe, Miſery upon his Kingdom, and Infamy upon his Name, inſomuch that God himſelf forbad any Lamentation to be made for his Death, or decent Burial to be beſtow'd on his Body. The Burthen of this unhappy Prince is denounc'd by *Jeremiah* thus; *Wo to him that buildeth his Houſe by Unrighteouſneſs, and his Chambers by Wrong.* Jer. 22. 13, &c. It ſeems this Prince was pleas'd with an appearance of Magnificence, and Glory, though at the rate of oppreſſing, and ſpoiling his Subjects; and to this the Prophet alludes in the following Verſes, in which he proceeds with the *Wo to him that ſaith, I will build me*

a wide Houſe, and large Chambers, and cutteth him out Windows, and it is ceiled with Cedar, and painted with Vermilion. Shalt thou Reign becauſe thou cloſeſt thy ſelf in Cedar? Did not thy Father Eat, and Drink, and do Judgment, and Juſtice, and then it was well with him. Was not this to know me? ſaith the Lord: But thy Eyes, and thy Heart are not but for thy Covetouſneſs, and to ſhed Innocent Blood: And for Oppreſſion, and for Violence to do it. Therefore thus ſaith the Lord concerning Jehoiakim *the Son of* Joſiah *King of* Judah, *they ſhall not lament for him, ſaying, Ah my Brother, or Ah Siſter. They ſhall not lament for him, ſaying, Ah Lord, or Ah his Glory. He ſhall be buried with the Burial of an Aſs, and caſt forth beyond the Gates of* Jeruſalem. This wo makes a full deſcription of the unhappy ſtate of a Kingdom when the Fountain of Juſtice is corrupted, when Courts of Judicature become Snares to the People, when Mens Cauſes are not Tried, but their Perſons, when no Man ſhall have Right done him, unleſs he himſelf is content to be an Inſtrument in oppreſſing his Countrey, or in wronging his Neighbour. When the Laws are interpreted to ſerve turns. When thoſe Laws which were intended for a ſteddy, and equal Rule to all are extended or ſtreighten'd as the occaſion requires; as an Innocent Man is to ſuffer, or a profligate Offender to eſcape. When Murthers are committed in Forms of Juſtice. When a Judge of this kind, when ſuch a Prince falls, the People are forbid to lament, (though one might think ſuch a prohibition needleſs) and the Prophet tells 'em expreſly he is to be Buried with the Burial of an Aſs; Infamy is to follow, and to ſtick upon his Memory.

4. Some-

4. Sometimes the Soveraign Prince in Sacred Style is call'd a Shepherd. God *ſaith of* Cyrus *he is my Shepherd*; and in *Ezekiel* the words Shepherd and Prince ſignifie the ſame thing *I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant* David. *He ſhall be their Shepherd, and I the Lord will be their God, and my Servant* David *a Prince among them.* And as it is the Buſineſs and Intereſt of the Shepherd, ſo it is the Buſineſs and Intereſt of the Prince to cheriſh, preſerve, and increaſe the Flock. The watchful Eye, the tender Heart, and the gentle Hand become the one no leſs than the other. And when God found out a Man after his own Heart to preſide over his peculiar People: *He choſe* David *his Servant, and took him from the Sheepfolds following the Ewes great with young he brought him to feed* Jacob *his people, and* Iſrael *his Inheritance.* That watchful Care which he exercis'd in the Shepherd's Tent prepar'd him for the Buſineſs of the Throne. That concern which he ſhew'd for a Lamb taken from him improv'd it ſelf into a Zeal to reſcue *Iſrael* from the *Philiſtin* Army. The Courage which he ſhew'd againſt the Lion and the Bear, who were about devouring his Flock, recommended him to be *Saul*'s Champion againſt *Goliah*; and the Bleſſing of God upon his firſt Enterprize gave him hopes of ſucceſs in the ſecond. *Thy Servant ſlew both the Lion and the Bear, and this uncircumcis'd* Philiſtine *ſhall be as one of them.* Nor did he forget the Crook, when he was poſſeſs'd of the Scepter; but had the ſame regard to his People, which before he ſhew'd towards his Flock, as appears by that Addreſs which in a Shepherds Style he made to God when he ſaw the Angel ſmiting *Iſrael* with Peſtilence. *Lo I have ſinned,*

Iſa. 44. 28.

Ezek. 34. 23, 24.

Pſal. 78. 70, 71.

1 Sam. 17. 36.

2 Sam. 24. 17.

and I have done wickedly; but these Sheep, what have they done? Let thy hand, I pray thee, be against me, and against my Fathers House. If a People be bereft of such a Shepherd, such a Prince as this, we may conclude with *Zachary*, they had reason *to be troubled,*
Zach 10 2. *because they had no Shepherd.*

5. The last, and greatest Title which the Holy Scriptures give to Sovereign Princes is that of Gods.
Exod. 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy People.* So high, so superlative a Title may perhaps have given occasion to Flatterers, and ill Men to suggest to Princes such Notions of their Glory as might be distinct, and separate from their Peoples good. But I cannot find that the Glory of God himself, as Sovereign of all, is seperate from the good of Mankind, either in his Creation, Preservation, Redemption, Sanctification, or Salvation, all which are the Works of his Sovereign Power, and said to be wrought for his Glory.

The two first of these may be considered together, because the preservation of Beings is but the continuance of the power exerted in their Creation. 'Tis only the permanency of that Word or Will by which all things were made. And if *The Heavens declare the*
Psal. 19. 1, 2. *Glory of God, and the Firmament shews his Handy-work, if one day tells another, and one night certifies another.* Do not all these Works of God as clearly demonstrate to us our own Advantage, as much as their Maker's Glory? Was not the Earth, Water, and Air, commanded to bring forth Plants, Fish, Fowl and Beasts, for the use of Man, as for the Glory of God!

Or

Or did *God make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepar'd unto Glory?* viz. Accompliſhing the Redemption of Loſt Man by the Mediation of Chriſt Jeſus, *Who was the brightneſs of his Glory, and expreſs Image of his Perſon.* And did he not in this glorifie himſelf by the greateſt Gift the Heavenly Father could beſtow upon his Children? Or the Son of God purchaſe for his Brethren? Rom. 9. 23. 24. Heb. 1. 3.

And how is God glorified by our Sanctification? but as he enriches our Hearts with the Gifts of his Holy Spirit, and Treaſures of his Divine Graces; the only true Comforts and Support we are capable of in this Life, and the Earneſt of that immarceſſible Crown of Glory, *i.e.* The full Completion of Happineſs we expect hereafter. In all theſe reſpects St. *Paul* joins God's Glory and our Good together. *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, that he would grant you, according to the riches of his Glory, to be ſtrengthened with might by his Spirit, that ye may be able to comprehend with all Saints, what is the length, and breadth, and depth, and height, and to know the love of Chriſt, which paſſeth knowledge.* Eph. 3. 14. &c.

In Sum. God who is ſelf-ſubſiſting Perfection, who in the language of Nature is ſtyl'd *Optimus Maximus*, the beſt and greateſt of Beings, cannot ſerve himſelf any way by us, ſo as to add any thing to his Power, Wiſdom, Goodneſs, Juſtice, Veracity, Immutability or Eternity; but on the contrary, God ſerves us by himſelf, (*ſo Chriſt was amongſt us as he that ſerveth*) and we are every moment ſenſible of the Benefits we receive from the Power, Wiſdom, Goodneſs, and all the Attributes of God. Nay, every Precept of his Law contains Luk. 22. 27

tains a Favour beſtow'd on us, as well as a Duty enjoyn'd.

And in this Kings are as Gods to their People; their Power is imploy'd for their Protection, their Wiſdom for their Direction, their Goodneſs for their Support, and their Veracity is a full Security to them for relying upon their Promiſes. 'Tis true, the Juſtice of God executes Vengeance upon Evil-doers, and hereby *he*
Pſal. 97. 10. *preſerves the Souls of his Saints, and delivers them out of the hand of the wicked.* Without this Juſtice, how could his Kingdom ſtand in this World? And had he not ſo ordered it, that *the bloody and deceitful man*
Pſal. 55. 23. *ſhould not live out half his days*; and that the *lapſed*
Jude 6. *Angels ſhould be reſerv'd in everlaſting Chains*; how could he be called the Preſerver of Men?

Prov. 29. 4. In like manner 'tis the Glory of a *King by Judgment to eſtabliſh a Land*; by giving the Law its due courſe, upon all the Enemies to his Government, all Oppreſſors of his Subjects: And if a mighty Hunter after Blood ſhall ariſe, as *Nimrod* was of old, who ſhall look upon the Proſperity of his Neighbours to be a *Diminution to his Glory*: In ſuch a caſe, 'twill be the true Glory of God's Vicegerents to execute St. *Paul's Anathema* againſt ſuch an Enemy of the Croſs of Chriſt; and make ſuch an Oppreſſor feel, that *his end is Deſtruction, becauſe his*
Phil. 3. 19. *Glory is in his Shame.*

The Name of Gods given to Sovereign Princes may import, that they are unaccountable to their People. And yet we find the Supream Majeſty of Heaven and Earth, who receives not his Crown from another, does
Ez. 18. 25. render an Account of himſelf to us: *Hear, O Houſe of Iſrael, Is not my way equal? Are not your ways unequal?* He does in a manner ſet his People on the Seat of Judicature,

dicature, and place himſelf at the Bar, intreating them to give their Judgment upon his Adminiſtration. *And now, O Inhabitants of* Jeruſalem, *and men of* Judah, *judge, I pray you, betwixt me and my Vineyard: what could have been done more to my Vineyard that I have not done in it?* In ſuch a manner as this Princes may be ſaid to be accountable to their People. But it would be very falſe reaſoning from hence to conclude, That becauſe God is pleaſed in ſuch a manner to ſubmit his Sovereign Adminiſtrations to the Judgment of Men, (and Men will in the like manner judge of the Actions of Princes) that therefore a People may aſſume to themſelves a Judicial Power over their Sovereign Lord. Againſt an Unrighteous and Illegal Proceeding of this kind the whole Nation enters its ſolemn, anniverſary Proteſt this day, acknowledging with Shame and Deteſtation, that the Sentence then executed upon our lawful and rightful Sovereign Lord King *Charles* the Firſt, to have been a notorious and crying piece of Injuſtice. Indeed, the Nature of the thing demonſtrates at the firſt View, the Abſurdity of ſuch a Proceeding; nothing being more ridiculous, than that a Prince, in whom 'tis confeſs'd by all, the whole Executive Power of the Law is lodg'd, ſhould become legally accountable to his Subjects, and anſwerable to that Juſtice, which he alone has the right of adminiſtring. Iſa. 5. 3, 4.

But yet it is not neceſſary to carry this Notion ſo far, as to take all right of Self-preſervation from Subjects, and to put their Lives and their Eſtates, their Wives and their Children, under the lawleſs Power of every Prince, who thinks fit to degenerate into a Tyrant, and to oblige Men to ſit quietly, and to ſee the Laws, the Religion, and the Liberties of their Country overturn'd,

turn'd, and themſelves and their Poſterity brought into Slavery. But even in ſuch a caſe as this there can be no Legal Juriſdiction pretended to: No Judicature remains to judge of the Prince's Actions. Indeed, the Pretence of the High Court of Juſtice to judge of their King, was never own'd by the Body of the People. 'Twas an upſtart monſtrous Opinion, hatch'd by the heat of War: And as it was very abſurd and monſtrous, ſo it was but an ἐφήμερον, an Inſect of a Days Duration; and is now diſown'd by all ſorts of People amongſt us; the whole Body of the Nation being affectionately diſpoſed to Monarchy, and convinc'd of the utter Impoſſibility of ſetting up any other Form of Government amongſt us. And if there be a Man left that has other Thoughts (as ſuch a Viſionary there may be) 'tis well for us that he ſtands alone, that we are ſure he can have no ſenſible Man of his ſide; becauſe no ſenſible Man can join in a Deſign againſt the Genius of the People, againſt the Laws and Cuſtoms, againſt the Liberty and Property of the Nation, all which are founded upon, and united to the true ancient legal Monarchy of this Kingdom.

And it ought to be a Comfort to us all, when we ſee that Body of Men, who in ſome Church-matters unhappily diſſent from us, yet heartily joining with us to pay a juſt Deference, and dutiful reſpect to that Man, whom God hath raiſed up to be the nurſing Father of his Church amongſt us; who by his eſpecial Providence, and by the univerſal Conſent of the Nation, is Rightfully poſſeſſed of the Throne of theſe Realms, who, as a great Captain, defends us from the Deſtroyer abroad; and as a Judge, ſecures us againſt the Sons of Violence at home; who like the good Shepherd our Saviour

Saviour mentions, is always *ready to lay down his Life for his Flock*; and thereby alſo ſhews himſelf as a God amongſt us. May Almighty God preſerve him long to be a Bleſſing to us, and ſecure his Perſon in the midſt of thoſe Dangers, to which he is contented to expoſe himſelf for our ſakes, and for the common Liberty of *Europe*. And ſince the beſt and braveſt of Princes muſt at laſt die, may it be many, very many Years hence, before this Nation may have cauſe to take up the Lamentation of the Prophet, and bewail, that the *Crown is fallen from our Head.* Joh. 10. 11

II. The Second Conſideration which aroſe from the Text, was this: *viz.* In the day of our Lamentation we ſhould lay to Heart thoſe Sins which brought Gods Judgment upon us, in order to prevent the like for the future. *Wo to us, that we have ſinned.*

Although there be no Evil of any ſort in a Land, which is not a Moral Cauſe of bringing it under Gods Viſitation; yet there are ſome Sins, which are the Natural and Specifick Cauſes of their reſpective Puniſhments. Thus Exceſs brings Diſeaſes, Pride begets Contempt, Idleneſs Poverty. And the proper Enquiry of this Day is after thoſe ſins, which by their own particular Energy occaſion the loſs of a good Prince, and thereby bring Affliction upon a People; which I take chiefly to be theſe two:

I. Flattery. And,
II. Faction.

1. *Flattery* was the Engine Satan firſt contriv'd to ſeduce and ruine the Parents of Mankind. He told them,

 that

that ſome Prerogatives were then wanting to fill up that great Character God had impreſſed upon them; which muſt be attain'd, though againſt Law, that they might do themſelves Right: For though the Law forbad them to eat of the *Tree of Knowledge*, yet it muſt be done; Gen. 3. 5. and then *your Eyes ſhall be opened, and ye ſhall be as Gods*, ſaid the Flatterer. And how the Crown is hereby fallen from our Head, what Woes and Lamentations have ariſen from hence, their whole Poſterity both feel and ſee.

And has not the ſame deteſtable Sin of Flattery drawn Princes to aſpire at ſuch an Abſolute and Arbitrary Power, as was not only beyond, but inconſiſtent with that juſt Prerogative which God's Providence had inveſted them with? God knows how great a Share in the Calamity which we lament this day, this Sin had. An entire Subjection of all we had to Deſpotick Power, was call'd Apoſtolical Obedience; and that ſpecious Name was made uſe of as a Bait to draw the Prince into a Separate Intereſt from his People, which was indeed to divide him from himſelf. And we in our days have ſeen the ſame Engine at work, and are ſadly ſenſible of the unhappy Conſequences; the Notion of Paſſive Obedience having prov'd in a manner as fatal to thoſe who have hearkned to it, as that of Apoſtolical Obedience formerly did.

Liberty gives the true Reliſh to all the Comforts of Life: without it, though a Man may poſſeſs much, he can enjoy nothing; to preſerve it is the true Prerogative of a Prince. To defend the Liberty of a Nation when it is invaded, is the moſt Glorious thing upon Earth. And he that is ſuch a Deliverer, has a Name above all other Titles: And who would change this Style for that of

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Conqueror? Which is the new Diſguiſe Flattery has put on.

All Flattery carries with it a Tacit Affront to the weakneſs of that Perſon to whom it is addreſs'd. But this is ſo groſs, that it Affronts the common Senſe of Mankind, and therefore if directed to a particular Perſon, preſumes the laſt degree of weakneſs. You may as well be perſwaded that Bread is Fleſh, as that the Deliverance of a Nation is a Conqueſt of it.

For, (1.) Does not a Deliverance come from the Mercy, a Conqueſt from the Judgment of God? (2.) A Deliverance is wrought out with the Concurrence of a People; a Conqueſt is gotten againſt a reſiſting Nation. (3.) The end of a Deliverance is Liberty, of a Conqueſt Slavery. (4.) To deliver an Oppreſſed People is Heroical, to Conquer without provocation is Brutal.

2. The ſecond Evil Inſtrument which is apt to draw down God's Viſitation upon a People is Faction; by which I mean a narrow, ſelf-intereſted Spirit in thoſe who would engroſs to themſelves all the Favours of the Prince, and Advantages of the Government, in bart to all others, though as Faithful to their Soveraign, as Serviceable to his Government, and as Uſeful to the whole Community as themſelves. Such a Faction as this firſt diſcourages, then provokes, and at laſt enrages the reſt of the Society. Where ſuch a Spirit as this is ſuffer'd, Manaſſeh *will be againſt* Ephraim, *and* Iſa. 9. 21. Ephraim *againſt* Manaſſeh, *and both together ſhall be againſt* Judah.

I grant it absolutely necessary that every Government should distinguish the Persons to whose Hands they commit the Administration of Power; the *Israelites* had no reason to entrust themselves to the *Philistines*, because they own'd the Right of their old dispossess'd King; and in this Confidence, as well as that of his great strength *Goliah* might defie *Saul* and his Host. But when the Men of *Israel* said, *We have more right in* David *than* Judah; no wonder that soon after we read, that *The words of the men of* Judah *were fiercer than the words of the men of* Israel. Nor was it strange what follow'd, when Sheba *the Son of* Bichri *blew a Trumpet, saying, We have no part in* David, *neither have we inheritance in the Son of* Jesse, *every man to his Tents, O* Israel. Here began that Fatal Faction which rent *Israel* from *Judah*; and for many Years after occasion'd Unnatural Wars between 'em, till at last it brought on the Captivity of both.

2 Sam 19. 43.

2 Sam. 20. 1, 2.

Besides this there is another kind of Faction which manifests it self (to use St. *Paul*'s words) in *Envy, strife, railings, evil surmisings, and perverse disputings*; whereby it falls out that an ill Construction shall be put upon those Actions which in their natural tendency are Innocent; an ill turn shall be given to a well-meant design; and if there shall be any slip, any real failure in the Administration, that shall be magnify'd by unjust Aggravations. No allowance is made for the Difficulties under which Princes labour, in Uniting Men of different Parties, different Principles, and different Interests, to contribute to the common Preservation: But Men sit down, and form Ideas to themselves, which their Imaginations represent to them as perfect; and such as which all the World must con-

1. Tim. 6. 4

cur

cur in at the first proposing; whereas when any one part of these Notions comes to be put in Execution, if it be not utterly impracticable, yet the difficulties are next to being insuperable, and then the Prince is said to be weak, and knows not how to Govern; or he is Negligent, and delivers himself over to Pleasure; or he is Arbitrary in his Notions, and Affects Absolute Power, and all this without a due regard to the Circumstances of the Times, and to the Necessity of Affairs; which perhaps if duly and equally weigh'd would not only Excuse the Prince, but would Merit the Thanks and Praise of those Men who are most forward to condemn, without considering how much the Government is weaken'd by these Murmurings, and the Honour and Reputation of it broken.

Such Murmurings as these bewilder'd the *Israelites* for Forty Years together, and delay'd their access to the Land of *Canaan*. 'Twas this made the Government lye so heavy upon *Moses*. The Burden which their frequent, and unnecessary Complaints laid upon their Prince was as heavy as what they had before born in *Egypt*; and had been insupportable by any other than the Meekest Man upon Earth. He was but Forty days absent from them upon the Mount, and there too his Business was theirs, and was concern'd only in their behalf; but behold the Impatience of the People who *Gathered themselves together unto* Aaron, *and said unto him, Up make us Gods which shall go before us, for as for this* Moses *who brought us up out of the Land of* Egypt, *we know not what is become of him.* Upon this Moses's *anger waxed hot, so that he cast the Tables of the Law out of his Hand, and brake them beneath the Mount*; and at last call'd out the Children of *Levi*, Exod. 32. 1 ver. 9

giving

giving them Orders to fall upon the Murmurers; which were executed by the Slaughter of Three Thouſand Men. ver. 27, 28.

No doubt but the unhappy *Iſraelites* of that Generation ſaw their Errour, but 'twas then too late; the Fact was already committed which their Poſterity to this day lament.

How far the Misfortunes of the Kingdom which we lament this day were owing to this Diſcontented Temper may be matter for your Reflection. Some unhappy Occaſions were given to complain, nay, even to grow importunate: But little did the Perſons who began thoſe Complaints think what would be the end of thoſe things, how far Diſputes, and Heats, and Tumults, and War, would carry them. Little did they foreſee the Cruel and Inexcuſeable Sentence and Execution, which is the Occaſion of this Aſſembly. If they had once thought of ſuch a thing, if they could have had a proſpect of what has follow'd, how would they have deteſted even what was moſt innocently, and moſt excuſeably done. And this may be ſufficient Caution for the future how we give way to any unreaſonable Murmurings, becauſe we know not (as St. *James* ſpeaks) *how great a matter a little fire kindleth.* James 3. 5.

Having now endeavour'd to find out thoſe Diſtempers which have occaſion'd the Ruin of Princes, and Woes of People, I crave leave by way of Application to recommend one Remedy which St. *Paul* has in theſe Caſes preſcrib'd; not doubting but that it will prove a certain Cure; 'tis this, *Let no man ſeek his own, but every man anothers wealth.* That is, Let no Man purſue his own, in barr to another's Intereſt; or, let no Party of Men appropriate a Common Intereſt to themſelves; 1 Cor. 10. 24.

ſelves; the reaſon is, becauſe we are all Members of the ſame Body, uſeful to the whole, and needful to each other; ſo that if *the Eye cannot ſay to the Hand I have no need of thee, nor again, the Head to the Feet, I have no need of you*; 'tis but juſt that *there ſhould be no Schiſm in the Body, but that the Members ſhould have the ſame care one for another.* 1 Cor. 12. 21. ver. 25.

Charity which envieth not, which ſeeketh not her own, as it is the Bond of Peace which joins all the Members of Chriſt's Myſtical Body together, ſo is it the only cement, and ſtrength of all Civil Societies; which *Iſaiah* foretold the Triumphant ſtate of *Iſrael*, he lays the Foundation of their future Grandeur in their Mutual Charity. *The envy alſo of* Ephraim *ſhall depart, and the Adverſaries of* Judah *ſhall be cut off.* Ephraim *ſhall not envy* Judah, *and* Judah *ſhall not vex* Ephraim. 1 Cor. 13. 4, 5. Iſa. 3. 13.

Where this Spirit of Charity rules, as there could be no Faction in the State, ſo would there be no Flattery in the Court. Of old the higheſt Compliments of Loyalty were form'd from the deepeſt Malice, witneſs the Addreſs of the Preſidents, Governours, Princes, Counſellors, and Captains of *Perſia*, to *Darius* their King, importing, That *whoſoever ſhall ask a Petition of any God or Man for thirty days, ſave of thee, O King, ſhall be caſt into the Den of Lions*: And whence aroſe all this Flattery, but from the prepenſe Malice they bare to *Daniel*, *Againſt whom they could find no occaſion or fault concerning the Kingdom.* Dan. 6. 6, &c. ver. 4.

And as Charity obliges the Members in particular to ſeek each other's good, ſo it conſtrains them all together to preſerve their Head. *From which all the Body by Joynts and Bands has nouriſhment miniſter'd, and knit together, increaſeth with the increaſe of God.* Col. 2. 19.

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A good King is such a Head to his People; so that they will also find their Interest inseparable from his. Such a one is the Life and Soul of the State he Governs. To Rebel against him is to Sin against our own Soul, to take from him any of his Rights and Prerogatives is for Children to Rob their Father of that Fund by which he maintains his Family; for an Army to Mutiny against those Orders by which their General secures them against the Enemy; or to corrupt that Judge who maintains us in our Rights; to withdraw Allegiance from such a Soveraign, is for Sheep to stray from their Shepherd, for a Man to stop the Breath of his own Nostrils, or to forsake his God, whose greatest Glory is to do him the most important Good.

To the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory for ever and ever. Amen.

FINIS.